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ABSTRACT

This unit, intended for secondary students, provides a general introduction to Tibetan history and culture. The unit consists of this written text and a slide program. This text could be used alone as a source of background informational reading. The major objective of the unit is to give preliminary explanations encouraging further research on the part of the teacher and student. The text describes the history of Tibet and its influence on modern life. The role that Tibetan religion plays in people's lives and how it affects their relations with one another and with society at large are examined. Tibetan lifestyles and how they differ from our own are also discussed. The written text includes a description of each slide and a script narrative, three maps of Tibet, and a bibliography for teachers and students. (Author/RM)

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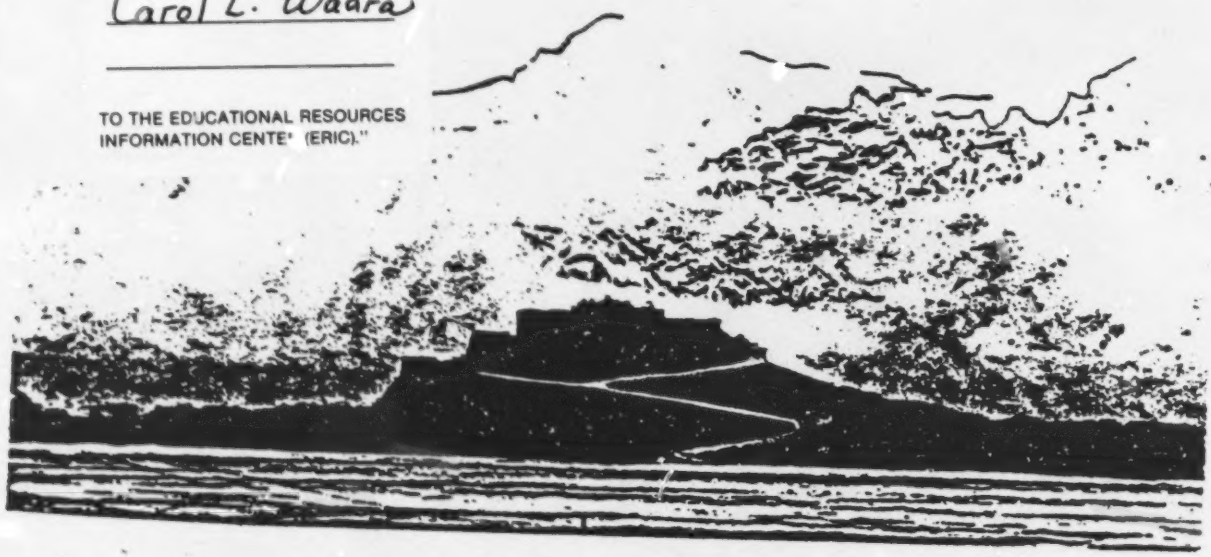

A GLIMPSE OF TIBET, THE ROOF OF THE WORLD

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TABLE OF CONTENTS

Introduction.....1

Brief history of Tibet.....2

Religion in Tibet.....7

Geography and climate.....9

Food, housing and clothing.....10

Education.....11

Key to slides.....12

Maps.....14

Bibliography.....17

Please note: Boxed numbers (e.g. [#15]) to the side of the text indicate slides which correspond to the text.

INTRODUCTION

This unit provides a general introduction to Tibetan history and culture. The written section combined with the slides can be used to stimulate discussion of many aspects of Tibet, including Tibetan history and its influence on modern life; Tibetan religion, the role it plays in people's lives and how it affects their relations with one another and with society at large; and Tibetan lifestyles and how they differ from our own.

Because Tibet boasts a long and fascinating history as well as a rich cultural heritage, a short unit such as this can neither include detailed information on these topics nor elaborate on additional topics. This unit should be viewed as an introductory one, the main function of which is to give preliminary explanations encouraging further research on the part of the teacher and student. A bibliography at the end of the unit is for this purpose. We hope that the unit succeeds in sparking an interest in a culture which is so different from our own.

Special thanks are in order to Professors Rhoads Murphey and Luis Gomez of the University of Michigan whose comments and suggestions were of great help in preparing this text.

HISTORY

There are two major difficulties in narrating Tibetan history. One difficulty is the extremely intimate relationship of political history to religion in Tibet. Here I have included religious history under the general heading of history. The section on religion covers modern-day concepts and practices. The second problem is that because Tibetan history covers hundreds of years, it is difficult to summarize in detail in only a few pages. Thus, the following is only an outline describing important events.

This thematic interpretation divides Tibetan history into three periods. The first is the 7th century through the 13th century, a period of unification and expansion of Tibet when it was not only an independent country, but during the first few centuries a powerful one often encroaching onto its neighbors' territories. The second period is from the 13th century to 1951, a time which marks both Tibet's loss of independence to foreign domination and the rise of a religious head of state, known in the West as the Dalai Lama. The third and final period is from 1951 to the present day, when what was formerly foreign 'domination' became foreign 'control' as the People's Republic of China stepped in to take full reign of Tibetan affairs.

TIBET AS A NEWLY UNIFIED COUNTRY

Recorded history starts in the 7th century when Songsenkampo came to power as the first Tibetan king to unify Tibet. He developed the first Tibetan written language, standardized weights and measures, and increased Tibet's territorial landholdings quite substantially in only 20 years. An astute politician as well as a brilliant and fierce warrior, Songsenkampo solidified his relations with both Nepal and China by demanding the hand in marriage of a Nepalese princess and the Chinese princess Wen Cheng.

Songsenkampo's marriage to the Princess Wen Cheng is of particular interest to officials in the People's Republic of China because they use it to legitimize their current control of Tibet, claiming that it was China, via Wen Cheng, who introduced Buddhism -- subsequently the predominant religion in Tibet. However, although historians have found evidence confirming Buddhist activity as early as Songsenkampo's reign, Chinese claims to have introduced Buddhism remain unsubstantiated by historical records.

Songsenkampo's reign was a powerful but short one. He died in 650, leaving to his regents and family a newly unified and intimidating country which would remain stable for several centuries. During the 8th century both Tibet's political strength and territorial landholdings increased, the latter reaching the mountains of Nepal, the plains of India, and Chinese frontier towns of Liangzhou, Sungzhou and Maozhou. At one point Tibet succeeded in capturing the Chinese capital of Changan (now known as Xian), and holding it for 15 days.

An important development during the late 8th century was the Tibetan king's official adoption of Indian Buddhism -- the outcome of a religious debate held between the Chinese monk known as Mahayana and the Indian monk

History, (cont.)

Kamalasila. Yet this official recognition was short-lived. After the king's death several years later, his sons were unable to fend off increasing hostility on the part of the lay-nobility, who, favoring the indigenous *Bon* religion, were threatened by the growth of the monastic order. The king's third son Ral-pa-can's lavish support of Buddhism stirred up the jealousy of the lay-nobility to such an extent that he was assassinated. The age of a strong, unified and powerful Tibetan kingdom soon came to an end -- destroyed by fighting within its own ranks, and the military loss of several Chinese frontier towns (Dunhuang and Shazhou).

A renewed interest in Buddhism occurred during the tenth century, and was further stimulated by the arrival of the missionary Atīśa in 1042, who founded Kadampa, the order from which dGe-lugs-pa -- the official sect of the Dalai and Panchen Lama -- was later derived. Historical records during the eleventh and twelfth century are unclear, but they do show continued expansion of Buddhist monasteries, and a renewal of antagonism between this growing network of Buddhist centers and the lay-nobility. According to R.A. Stein, it was this internal fighting which left Tibet vulnerable to the Mongol invasions which were soon to occur.

TIBET'S LOSS OF INDEPENDENCE AND THE DEVELOPMENT OF THE dGE-LUGS-PA SECT

When envoys sent by Genghis Khan -- the leader of the conquering Mongols -- arrived in 1207, Tibet surrendered without a battle to Mongol demands of suzerainty. Genghis Khan's grandson later appointed lama Kunga Gyaltsen (lama is a title for a high-ranking monk in the monastic hierarchy) of the Saskya sect of Buddhism to be his vice-regent (administrative deputy). Kublai Khan -- the first emperor of the Mongol Yuan dynasty in China -- continued support of the Saskya sect by appointing Kunga Gyaltsen's nephew, Phagpa Lodo Gyaltsen, to be his own imperial preceptor in 1260. Their relationship was one of patron/priest. The Mongols provided military protection and financial support, showering the Saskya sect monasteries with gifts, while the lamas provided religious education and advice.

Although the Mongol-backed Saskya sect considered itself the legitimate ruling body of Tibet, this view was not shared by the other powerful religious sects -- the Karmpa, the mTshal-pa, and Bri-Khung-pa. They attempted to resist Saskya reign by finding their own Mongol patrons and then establishing themselves as powerful rulers. This internal vying for power continued until the lama Byang-chub-rGual-mtshan, taking advantage of the Mongol's weakening position in China, succeeded in evicting the Mongols from Tibet. He proceeded to eradicate signs of Mongol influence from virtually all spheres of Tibetan life. His philosophy was perpetuated by his successors for another 130 years, until they were overthrown by their own ministers, the Rin-spungs. The Rin-spungs were subsequently overthrown by their ministers, the governors of gTsang, in 1565. Both the Rin-spungs and the governors of gTsang, although considered as lay-rulers, were intimately connected with powerful monasteries.

History (cont.)

Despite the internal fighting which prevailed during the fourteenth century, Buddhism flourished to an extent unprecedented in Tibetan history. It permeated, at last, all stratas of Tibetan society (previously it had received only aristocratic support). Historian David Snellgrove attributes this widespread acceptance of Buddhism to the prestige which the "church" may have gained among the Tibetan people when it received such strong Mongol patronage. He claims that such prestige was of particular importance during this period because the lack of a central figure of authority left the Tibetan people ripe for strong spiritual leadership. The arrival of Tsongkapa (1357-1419), a Buddhist missionary now considered to have made the greatest contributions to Tibetan Buddhism, was a timely one, and his teaching was readily accepted.

Tsongkapa, born in the neighboring region of Kokonor, started studying Buddhism at an early age. By 17, he was traveling throughout Tibet visiting the famous teachers of well-known Buddhist sects. By the age of 25 he was fully ordained and became well-known as a teacher and writer. In 1409 he founded the Ri-bo dGa-lden monastery in Lhasa, where he remained to meditate, teach and write. His teachings were characterized by a demand for greater monastic discipline and self-denial. First known as the Ri-bo dGa-lden-pa (named after the monastery), Tsongkapa and his followers later received the name of dGe-lugs-pa (Model of virtue), the sect known in the West as the Yellow Hats. The dGe-lugs-pa achieved such a large following that three major monasteries were constructed in the space of ten years. Moreover, dGe-lugs-pa soon became the predominant sect of Buddhism practiced throughout Tibet, and the sect from which the Dalai Lamas were chosen.

The institution of the Dalai Lama began in 1578 when the leader of the dGe-lugs-pa approached the Mongol chieftan of the Tümol branch, Altan Khan, asking for protection. Altan Khan bestowed upon Sod-nams-gyantsho the title of 3rd Dalai Lama, naming the two previous leaders of dGe-lugs-pa first and second Dalai Lama posthumously. Alliance with the Mongols was further solidified when the fourth Dalai Lama was discovered to be the great-grandson of Altan Khan. The subsequent process for selecting the Dalai Lama is explained below in the section on religion.

The 5th Dalai Lama (helped by the Mongol army) was the first to bring some sort of unity to Tibet by achieving full spiritual and temporal power. He also made great contributions to the constuction of monasteries, and considerably enlarged his own palace, the Potala, to the extent that it befitted a celestial god rather than a mortal leader. #36

Tibet soon entered once again into an alliance with foreign powers when one of the Qing emperors (the Manchus conquered China and founded the Qing dynasty in 1644), Kangxi (1662-1722), established an imperial garrison at Lhasa, the capital of Tibet. The subsequent patron-lama relationship between the Manchus and the Dalai Lama resembled the one established during the 13th century between Kublai Khan and the Tibetan lama Phagpa Lodo Gyaltsen.

History (cont.)

However, the Manchus were not always able to hold up their end of the bargain: protection. They succeeded in repelling the first attempted Nepalese invasion, but when the second invasion occurred the Manchus were too busy defending China from foreign invasions and internal rebellions. The Nepalese entered Tibet in 1855 and the Tibetans were forced to sign an unfavorable treaty.

During the late 19th century, several Western powers viewed Tibet as a strategically important location, particularly the British who wished to protect their economic interests in India from the Russians. In 1904 a British expedition led by Younghusband entered Tibet and another unfavorable treaty was signed. British political interest in Tibet waned after the Russians were defeated by the Japanese in 1905, but they pursued their economic relations, establishing a trade bureau in Lhasa.

After the fall of the Manchu dynasty (1911), an event which marked the end of nearly 2,000 years of imperial rule in China, the Chinese were expelled from Tibet. However, various warlords and Yüan Shih-k'ai, the first president of the Republic of China, showed continuous interest in Tibet. Yüan Shih-k'ai declared in 1912 that "henceforth Tibet, Mongolia, and Xinjiang were to be regarded as integral parts of China." The 13th Dalai Lama declared Tibet to be independent from Chinese suzerainty soon thereafter.

Internal struggle in China during the next thirty years rendered the Chinese incapable of asserting their control over Tibet. It was not until 1950 that China, now named the People's Republic of China and governed by the Chinese Communist Party, moved into Tibet, claiming Tibet to be an integral part of China. The Dalai Lama appealed to the United Nations for help in preventing the Chinese from entering, but no U.N. action was taken. In 1951 the Tibetans signed a 17 point treaty with the Chinese.

THE PEOPLE'S REPUBLIC OF CHINA GOVERNS TIBET

This brings us to the final and most politically sensitive section of this discussion of Tibetan history -- the Chinese "invasion"/"liberation" of Tibet. I will briefly describe events during the past thirty years of rule and then, in an effort to be fair to all parties involved, include some quotes from the Chinese, the Dalai Lama, the conclusion reached by the International Commission of Jurists, and statements made by Tibetan refugees.

When the Chinese arrived in Lhasa, land was owned by either the monasteries, the nobility, or the government officials. 20 to 25% of the male population lived in monasteries as lamas or monks and depended on the remaining population to feed them. Disease was widespread and medical benefits non-existent. The Chinese made many improvements. Free education and free medical care were offered in newly built schools and hospitals. Transportation systems were expanded, and the first road from Chengdu (the capital city of Sichuan province in China) to Lhasa was constructed. In certain realms life improved for the Tibetans. However, in other realms changes were too sudden. An anti-Chinese rebellion broke out in 1959, supported largely by the conservative elements of the theocracy and Kham rebels.

History (cont.)

The rebels proved to be no match for the People's Liberation Army and the Chinese squelched the uprising. They were unable, however, to prevent the 14th Dalai Lama from fleeing to India with an entourage of hundreds of monks. He has remained, to this day, in exile in the small town of Dharamsala, in northwestern India.

After the 1959 rebellion the Chinese tightened up control. Strict measures were later further compounded by stringent Cultural Revolution policies. Almost all of the monks and lamas were forced to leave the monasteries, and all the monasteries were closed, some of them destroyed. Religious worship of any kind was forbidden. The main impetus for this dissolution of Tibetan culture was the Chinese "Hanification" campaign (Han being the largest ethnic group in China) whereby all things Chinese were considered superior and best suited for the Tibetans. The Chinese tried to achieve complete indoctrination of communist ideology throughout Tibet.

Opinions differ concerning what actually happened in Tibet during the past thirty years of Chinese rule. The Chinese now admit to religious persecution (as described above), but the Dalai Lama felt that genocide took place as well, stating: "A tyranny and oppression prevails over the whole country. Innocent men, women and children have been massacred en masse, and are still being daily massacred to enable the Chinese authorities to achieve their objective of total extermination of the Tibetan race." Yet according to the International Commission of Jurists: "The committee did not find that there was sufficient proof of the destruction of Tibetans as a race, nation or ethical group as such by methods that can be regarded as genocide in International Law."

The Chinese describe their rule as achieving "Tremendous changes... in Tibet...The age of serfdom has long ended. Socialism had come to stay. Tibet now has a more developed economy and a more consolidated local power supported by a people much more united and politically awake than ever before." Yet, a Tibetan refugee has a different view: "Tibetans are made to work like animals and they have no freedom of any kind whatsoever. In an effort to keep up Mao's ideology of constant class struggle the whole of Lhasa has been turned into a huge prison. Public trials, torture and imprisonments have become a daily feature of life...People live in constant fear of their lives..."

Developments during the past several years show that tendencies on both sides are somewhat less antagonistic. The Chinese have changed their previously severe and culturally biased policies, allowing greater economic, political and religious freedom. Monasteries have been restored and opened to the public for worship. Moreover, the Dalai Lama has sent several delegations (at the invitation of the Chinese) to Lhasa to investigate the possibility of his return to Tibet. Although it is impossible to predict what the future years hold in store for Tibet, it does appear that efforts on both sides to negotiate give us cause for cautious optimism.

RELIGION

Today Tibetans practice Buddhism, a religion introduced as early as the 7th century, but which did not achieve widespread acceptance until the 14th century. The indigenous religion is a shamanistic religion known as *Bon*, which consists of gods, demons, and ancestral spirits which respond to invocations by priests and shamans. When Buddhism finally did predominate, it incorporated many facets of *Bon* religion.

Buddhism prevailed during the 14th century largely due to the missionary activities of Tsongkapa, the founder of the dGe-lugs-pa (Yellow Hat Sect), and due to the appointment of a religious figure as head of state. The first hierarch appointed was named 3rd Dalai Lama -- the first two Dalai Lamas were so named posthumously. The Dalai Lama was believed to be a reincarnation of the bodhisattva Avalokitesvara, the bodhisattva of compassion (known in Tibet as Chenrezi, and as Guanyin in China). (A bodhisattva is a being who has attained enlightenment, but who, instead of going to Nirvana, the place or state of perpetual bliss, decides to remain on earth to help others.) When the Dalai Lama died, the bodhisattva was believed to b reincarnated in the body of another human. Many different methods were used to find the new Dalai Lama. First a special delegation of lamas started searching in the direction the Dalai Lama was facing when he died, looking for certain villages and houses which corresponded to clues he gave before his death. When a young boy was found who seemed a likely prospect, he was given all sorts of tests which included answering questions about Buddhist scriptures and selecting the authentic robe or walking stick -- the one which had belonged to the Dalai Lama -- from among several fake ones. If the tests proved conclusive the young boy was heralded as the new ruler of Tibet and taken to Lhasa for monastic training.

Today the common people practice Buddhism in different ways. Some pay hommage to the various Buddhas (represented often by statues) and incarnate lamas (lamas who are considered to be reincarnations of bodhisattvas). Others worship at individual shrines in their homes, or at the many monasteries located throughout Tibet. Many pilgrims offer yak butter in the form of oil. The oil is used to fuel the candles inside the monasteries which, according to Tibetan tradition, may never be left to extinguish. Barley is also offered in kernel or in flour form.

The more pious Buddhists carry prayer beads or prayer wheels at all times. The prayer beads consist of a chain of 108 beads, 108 being a sacred number. The prayer wheel is a small cylinder attached to a short stick. There are some prayers written on paper or cloth inside the cylinder, with a weight attached to the outside. Each time the cylinder is swung (it turns with the help of the weight) the prayer is believed to be sent off to the heavens. A popular prayer is *Om mani padme hum* and it is often enclosed in the prayer wheels, or chanted by the pilgrims as they worship the shrines. #15,16

Even today the Tibetans remain an extremely religious people. Many Tibetans who live in more remote regions of the country spend their life's savings in order to go to Lhasa to pay hommage to the many Buddhist statues housed there, and of course, before he went into exile, to the Dalai Lama.

Religion (cont.)

The monasteries which recently have opened are packed full of pilgrims, many of them willing to wait in line for hours in order to pay their respects. In the old city in Lhasa there are many pilgrims circling the Jokhang, some walking, some prostrating themselves (lying down with hands outstretched, then standing up and walking to the spot which the hands had touched, and lying down again). #43

It remains debatable whether or not religion will continue to play such a major role in the Tibetan's lives. Already many young people are not as devout as their parents, probably a result of Chinese modern education. However, religion is so deeply rooted in Tibetan history and culture that it certainly will remain a part of daily customs and traditions for a long time to come.

GEOGRAPHY

Tibet is located on a plateau surrounded by mountain ranges: the Kunlun and Tanggula ranges to the north and the Himalayas to the south. Tibet, called Xizang in Chinese, borders various countries: to the north and east, the Chinese Autonomous Region Xinjiang, and provinces Qinghai, Sichuan, and Yunnan; to the south, Burma, India, Bhutan, Sikkim and Nepal; and to the west, the Indian states of Kashmir and Jammu.

According to Tibetan tradition the area of Tibet is divided into three regions: Dbus-Gtsang, Kham and A-mdo (see map). Old tales claim that the best religion comes from Dbus-Gstang, the best men from Kham, and the best horses from A-mdo. About 30% of the land within these three regions is uninhabitable due to elevation and climate, 5% is occupied by trappers in the forest belt, 22% is inhabited by agriculturalists, and 53% is home to various nomads.

Tibet also is classified as an Autonomous Region of China, rather than a province.

CLIMATE

Most of Tibet's climate is extremely dry because virtually all rain storms are trapped south of the Himalayas in Nepal. The exceptions are certain areas near the Tibet-Nepal border which do get some rain passing through gaps in the Himalayas, and regions to the east, on the Chinese frontier, which receive monsoons arriving from southwest China. However, average annual rainfall amounts to only 18 inches, most of it falling within a short rainy season. At the village level daytime temperatures are comfortable during the summer season, often reaching as high as 85°F. The most drastic change is not from one season to the next, but instead within the 24 hour period, from early morning to mid-day. Some claim that all four seasons are experienced during the 24 hours of the day.

FOOD

Lack of rain, spring wind storms and high altitudes make it very difficult to grow food. Consequently the Tibetans subsist largely on barley, a grain compatible with high elevations, and yak butter and yak milk. It is against Tibetan Buddhist belief to kill animals for food; therefore, meat is eaten only if the animal died a natural or accidental death. Tibetans are great tea drinkers, some drinking as much as 50 cups a day! (Tibetan tea is made from tea leaves and rancid yak butter creating a taste Westerners have found hard to stomach). Tibetan beer, *chang*, is also a favorite.

#22,24

HOUSING

Tibetans live in one or two story buildings with flat roofs made of clay (except for urban dwellers who now inhabit apartment buildings). The walls are made from sun-dried clay bricks and the floors are earthen. The ground floor usually has no walls and is used only to shelter the animals. The family lives on the second floor in one or two rooms. Because wood is very scarce at such high altitudes, the people depend on dried yak dung to serve as the fuel for heating and cooking. Nomads live in tents of various kinds depending on their financial means.

#26, 48, 50

CLOTHING

Tibetan clothing is often very colorful. Women typically wear blouses and skirts with an apron which consists of three woven strips sewn together. Silver jewelry and precious stones are very important for both women and men for it serves to differentiate the various social strata depending on the quantity and quality of the jewelry worn. Most Tibetans wear boots made from colorful felt decorated with cotton cloth. Hats are worn by most people, ranging from Western-style ones to simple squares of cloth.

#17

#21
#19

EDUCATION

Before Chinese intervention in 1951, the main institutes of learning were the monasteries which trained monks to learn the Buddhist scriptures and, if further studies were granted, philosophical treatises, rhetoric, grammar, astrology and medicine. Currently there are mostly state-run primary and secondary schools which teach a wide variety of subjects, ranging from science to the performing arts. Courses are taught in Tibetan and in Mandarin Chinese.

Description of slides

1. Airplane view of the mountains on the way to Tibet from the Chinese province of Sichuan.
2. " " " "
3. View of Tibet as plane approaches the airport which rests 70 km. from Lhasa.
4. Scenic view from airport to Lhasa.
5. " " " "
6. " " " "
7. A typical Tibetan family. Mother has typical Tibetan head garb, father and son with Chinese Mao hats.
8. A Tibetan mother and child. Typical method mothers use for carrying their children.
9. An old man with a young Tibetan boy.
10. Two Tibetan girls, one with the typical head scarf.
11. Two Tibetan men from the region, Kham. These men are known throughout Tibet as being aggresive, cowboy types.
12. Three Tibetan women with typical head garb and hair braided in a typical fashion with silk strands woven through it. They are carrying loads on their back, but with the straps going across their chest instead of over their shoulders the way we are accustomed to carrying loads.
13. Two Tibetan women, one with head garb, one with hair braided.
14. Two Tibetan men, the one on the right most likely from the Kham region. The one on the left looks very similiar to the American Indian; he may be a descendent of a closely related ethnic group.
15. An old Tibetan carrying Buddhist prayer beads. A Tibetan in Chinese clothes to his right.
16. A Tibetan woman wearing prayer beads and carrying a prayer wheel.
17. A Tibetan woman with a prayer wheel, wearing a typical Tibetan apron which consists of three woven strips of material sewn together.
18. Two Tibetans, one with prayer wheel.
19. Three Tibetans with various hats, prayer beads and prayer wheels.
20. Tibetan woman with typical aproon, scarf, and sneakers!
21. Typical Tibetan shoes.
22. Landscape displaying terraced fields of barley or winter wheat.
23. Yaks plowing the field with the help of Tibetan boys.
24. Yak butter for sale on the street.
25. Close-up of the yak butter.
26. Yak dung collected in baskets.
27. Yak dung being dried on the walls of houses. It will serve as fuel when it is dried.
28. Monks collecting their monthly allotment of tsampa (barley).
29. Monks returning to the Tashilumbo monastery in Xigatze.
30. A typical Tibetan monk.
31. Tashilumbo monastery in Xigastze-full view
32. Roof view of Tashilumbo monastery.
33. " " " "
34. Typical shrine inside a monastery. Candles are fueled with yak oil. The pictures on the left are of the Dalai Lama.
35. A view of the Potala, the home of the Dalai Lama (now in exile in India).

Description of slides (cont.)

36. View of the Potala.
37. Front view of the Potala.
38. Left half of the front of the Potala.
39. Right half of the front of the Potala.
40. Typical mural at a monastery.
41. " " " "
42. Pilgrims prostrating themselves infront of the Jokhang monastery in Lhasa.
43. Tibetan woman prostrating herself infront of the Jokhang.
44. Tibetan man prostrating himself infront of the Sera monastery in Lhasa.
45. Tibetan man prostrating himself on the street which encircles the Jokhang monastery in Lhasa.
46. A restaurant outside of Lhasa which shows the bilingual nature of the Lhasa area. The left-hand side dipplays Tibetan writing, the right-hand side, Chinese writing.
47. A typical dirt road, with a typical Tibetan village on the left side.
48. A typical Tibetan rural village house in background, Tibetan family in foreground.
49. Typical city houses.
50. Typical Tibetan nomad tent. Clay bricks in foreground used to build houses.
51. The Tibetan Performing Arts School, located in Lhasa, which teaches the performing arts to talented young Tibetans from all regions of Tibet.

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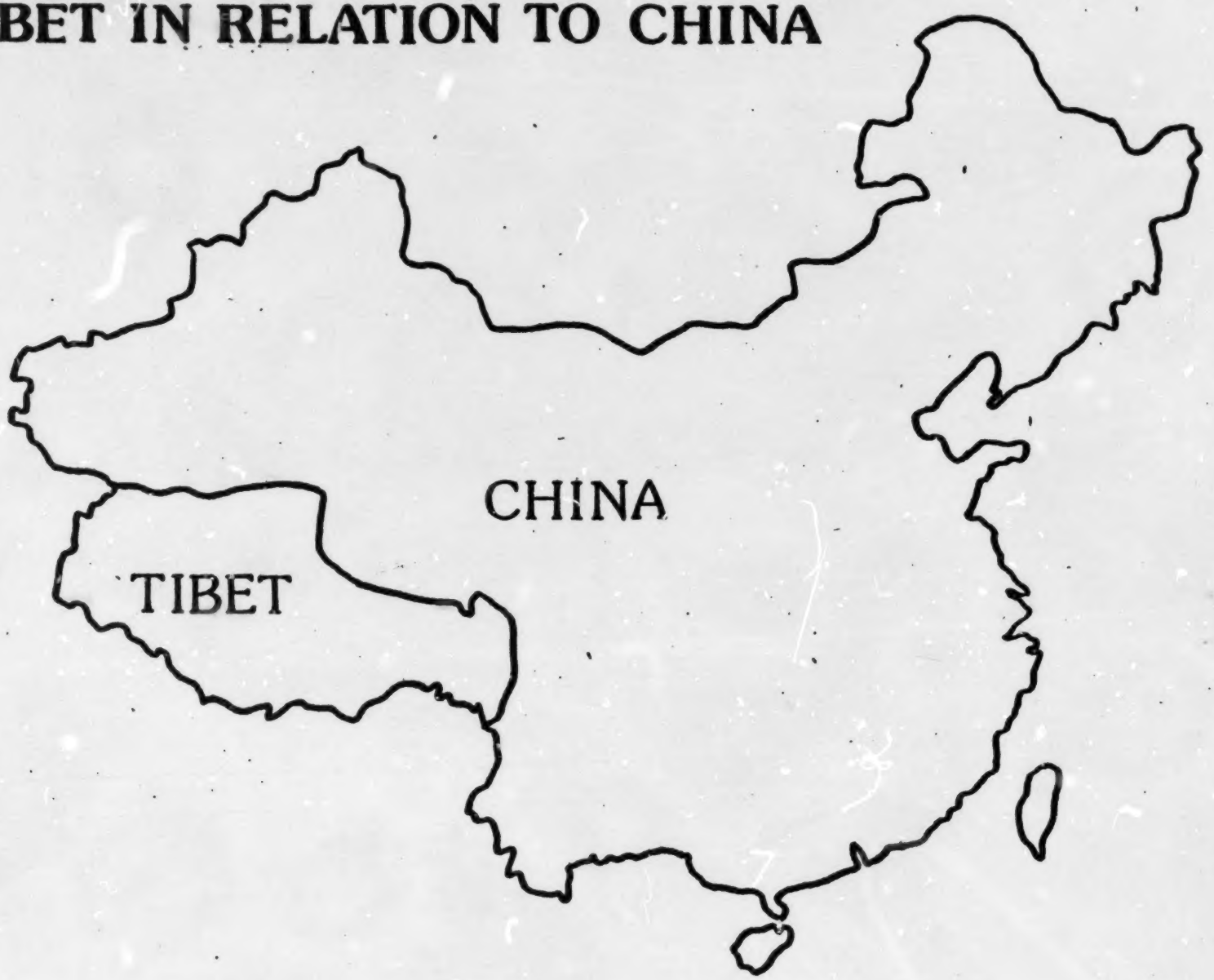
MAP of TIBET

ELEVATION OF TIBET: 11,000 - 29,028' (MT. EVEREST)
AVERAGE ANNUAL RAINFALL: 18"
DISPUTED TERRITORIES: -----

TIBET IN RELATION TO CHINA



TRADITIONAL REGIONS OF TIBET

* OLD TALES CLAIM THAT THE BEST RELIGION COMES FROM DBUS-GTSANG, THE BEST MEN FROM KHAM, AND THE BEST HORSES FROM A-MDO.

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